FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

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A SONG FOR THE TIMES.

From lowest plain to mountain,
From earth to sea and sky,
Wells up, like some vast fountain,
A sad and bitter cry.
To you it comes, O toilers,
Who love the cause of right;
Against the fell despoilers,
Ye sons of toil, unite!

What though with milk and honey
O'erflows a lavish land?
Slaves to the curse of money
The helpless millions stand.
They build the rich man's houses,
Prepare his costly food;
The halls where he carouses,
Are dripping with their blood.

By labor crushed and bleeding,
By virtue bought and sold,
By hapless woman's pleading,
By children slain for gold,
By truth despised and lowly,
By justice blind and bound,
By all that man counts holy,
Fail not the trumpet's sound.

We march to save the nation;
We strike to right the wrong;
Our cause is reformation;
Our foes the hireling throng.
The banded traitors fear us;
They tremble in their pride;
Their groaning victims hear us,
And rally to our side.

Against the foul oppressors,
We march with steadfast aim;
No more a few possessors
The rights of all shall claim.
From nation unto nation,
The battle-cry shall be
One solemn declaration,
We must—we will be free!

JAMES F. MORTON, JR.

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THE MAN IN THE TOWER.

Much may result of the pending national election. Before the storm is the calm. Revolution is a storm usually preceded by a calm. Recently great unrest and spasmodic agitation marked the social life of America. The wage workers suddenly appeared mutinous and even rebellious. Strikes became local insurrections; and the usual servility of the wage slaves seemed to give place to a species of daring, of sullen courage, born of desperation. The hideous phantoms of hunger stimulated the toilers to heroic acts of defiance, that alarmed their masters and paralyzed plutocracy's liveried lackeys of the political oligarchy. But there has come a change. Labor is quiet. The whisper of revolt is hushed. The thunders of social unrest are stilled. Plutocracy has taken heart, and dares to babble of prosperity. Behind the shadowy bulwark of the fast budding imperialism, the robber-crew draw a breath of relief. The peril that seemed to menace them has apparently vanished. The industrial atmosphere is at present almost serene.

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But appearances were never more deceptive. Still waters have the greatest depth. Plutocracy was never nearer the danger line than today. All this newspaper babble of prosperous times is bosh that deceives no one. Facts stand forth everywhere in refutation. The army of unemployed is larger than it was last year, larger by thousands. Wages have not risen; but the necessities of life, food and clothing, are dearer. Poverty rolls its on-rushing tide closer each day to the homes of the masses, and destitution clutches in its skeleton grasp an ever-increasing host of fresh victims. Wealth is more proudly arrogant than ever. The proletariat is more sullenly resentful of its hard lot. Discontent speaks no longer in thunder tones; but its curses are muttered, yet deeper still. There is a calm; but the calm harbingers a storm.

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From my tower, I look out upon the troubled sea of existence. It is a strange ocean. The coming and going of phantom forms, the tramping of many feet, a great marching to and fro, the sound of laughter and the noise of weeping, a mixing and mingling of gaiety and grief, of poverty and pomp, of sunshine and shadow, of life and death. But everywhere things seem topsey turvey. Truth in rags, and falsehood crowned. Liberty manacled, and tyranny enthroned. The fair flowers of freedom everywhere wither under the shadow of despotism's iron scepter. There is England, the bully among nations, crushing ruthlessly with her gigantic armies, a handful of farmers who heroically battle for liberty and independence in South Africa. The United States is engaged in a wanton war of aggression and subjugation in the Philippines, continuing bloody Spain's infamous work; and yet these nations proudly boast of their preeminent rank as expounders of liberty, progress, Christianity and civilization. Falsehood, in a temple of brass, worshipped by the archhypocrites of cant. That is what I see everywhere in the world today.

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Might makes right.

That is the unwritten creed. Let the weak and defenceless talk their fill of right, of justice, of equity; let these invoke reason, logic, common sense and fair play; but the world's rulers, the dominant class, know only one law, recognize but one rule—might. The Men of the Strong Hand have always ruled, as they do today. The masses, when they assert themselves with arms in their hands, are obeyed, but never otherwise. The dominant power in a nation does not wish to argue, it fears to discuss, and dares not hear the other side. It has a short simple and effective method of settling controversies—the sword. And here in America, with the introduction of aristocracy, and consequently, of aristocratic ideas, comes inevitably the regime of the Strong Hand. Idealism vanishes—we hear no more of the rights of man, nor of human equality, nor of constitutional limitations of government. Instead, we hear the martial tread of soldiery, the rattle of sabres, the rumble of moving artillery. We see the mask of republican hypocrisy laid aside, and are face to face with the armed reality. Government assumes a new phase—it reveals its iron claws. It proposes to rule openly by force, disdaining the democratic mask it has hitherto worn. It is well that this has happened.

ROSS WINN.

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SOLICITUDE FOR THE YOUNG.

"The children! What will be done with the children?" law and order people gasp, when ideas of free sex association are presented to them. What monsters do they suspect the populace will grow into when freed? Are they fearful for the quality of their own conduct, if customary censure of meddlesome neighbors be withheld?

The anxiety for the future of children proves the kindness of heart of enslaved persons; but why do they expect a free public to be less kind? Why do they think happiness of men and women destructive to love of the young, or presume it will engraft carelessness in unfettered minds for the welfare of progeny? Has freedom in other things affected the emancipated in a detrimental way? Then hiss to silence the noisy boast of liberty and independence, forever dinned into our ears! But if, on the other hand, the scanty freedom filtered into our lives broadens them, more of it will be better—struggle for it! Fancy the beautiful goddess being transformed into the devil! Or the likelihood of free people evolving into demons!

To me, it seems probable that in a free society, babies will be taken care of by baby lovers; by mothers, if they wish the task (?); but if not, by some one to whom such employment gives pleasure. In our bonded society, many mothers find the care of their children irksome. All mothers do not love their children.

The best interests of a society are not promoted, when an associate is forced into a distasteful occupation.

Affection is as essential for the happiness of a child, as for an adult. If neither father nor mother bestow it, the child is cheated, if kept from companions who do.

Children will, from birth be reckoned as *members of society*. Their material wants satisfied by the commune, no individual can claim authoritative title from the basis of a provider.

Education will consist of instruction for the practical use of intellectual and physical capabilities. Individuality will always be encouraged. Instead of being confined to a period of years, for parrot-like "cramming" and "mental gymnastics," education will be an effected and accepted necessity of the whole life. No one with a free mind, in a free society, could possibly outlive an interest in "this world." There could be no cut and dried plan of life, such as the raising of a family or obtaining and hoarding provender for old age. We know men and women who have executed their life plans, satisfactorily, too; except that they inconsistently live on, life henceforth almost a void, because, forsooth, their faculties aside, from those connected with the work mapped out by them, have lain dormant, and are therefore useless. They feel "too old" to begin anything new,: it has no attraction for them either.

Unrestricted opportunities will give such zest to life, that it can hardly sink into so humdrum an affair. There is no likelihood of disastrous negligence of the lives, culture and happiness of the youth, when *mankind* is free.

VIROQUA DANIELS.

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"SOCIOLOGY."

There is a law in nature which philosophy inculcates as "the law of action and reaction," which are equal and contrary. For example, the tide ebbs and flows. Up and down, up and down, never still, the unceasing movement of this natural phenomenon is not to be arbitrarily set aside by the decree of King Canute or the broom of Mrs. Partington. Thus and so it is with human society.

Viewing the governments of the world in the light of history, we can see how extremes sometimes, (and in fact almost invariably), beget extremes. A monarchy becomes too monarchical, and consequently develops into a tyranny. Then this tyranny is overthrown by the rising tide of discontented democracy. Soon this liberty of the democracy "slobbers" all over itself. The "government" becomes corrupt. All the rivers run into the sea; and yet the sea is not full. The troubled waves wash the mire and dirt of political jobbery and corruption, with the apples of discord, and the dead sea fruit of failure, upon the shores of time. The fickle winds of doctrine blow the spray high up against the Gibraltar rock of truth. Even the house builded upon a rock can be shaken, for the reason that the dropping of water will wear away stone. Yet we talk of "institutions"! For how long are they *instituted*? The eternal hills corrode. If you "pull down the barn" of one "government" to "build greater," it is because motion, heat, life are all in that one word revolution. If the universe did not go round, neither could you; and because it does, you must.

To return to the sea.—

> "And I have loved thee, ocean, and my joy
> Of youthful sports was on thy bosom to be
> Borne like a bubble onward . . . .
> And I
> Have wantoned with thy breakers, they to me
> Were a delight, and, if the freshening sea
> Made them a terror, 'twas a pleasing fear."

Look! Yonder is the "stormy petrel."

> "Up and down, up and down,
> From the base of the wave to the billow's crown;
> From billow to bounding billow cast,
> Like fleecy snow on the stormy blast."

There is no one to walk upon the troubled waves of human society, saying "peace, be still." Nor would stillness be desirable. The troubled sea is not the purest drinking water; but it is better than the stagnant pool. Stillness is stagnation; and stagnation is corruption and death.

Agitate! Agitate!!

WALLACE E. NEVILL.

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary.

THE MOORE CASE.

A cause cannot always choose its own martyrs. Very often the victim of an infamous persecution is an exceedingly unideal character. This, however, can make no difference in the principle involved. Freedom from invasion is the right of the man we do not like, as much as of the man we most admire. In his liberty, our liberty is wrapped up; and the establishment of a precedent in one case makes it easier to follow the same example in other cases.

A determined effort is being made to destroy entirely the already impaired principle of free speech in this country. The enemies of liberty are alert and vigorous; and its defenders slumber on, until their own turn comes to be assailed. Heywood, Harman, Ruedebusch, Berrier, the Firebrand group, are among the victims of the recent past. No reform editor knows when his turn may come; when the most simple utterance may be distorted into an "obscene" expression; when the crime of seeking to educate the public may be charged against him; when he may be seized and hurled into prison, as a warning to others to be good and submissive slaves. Lack of effective resistance encourages the invaders to grosser outrages.

The Moore case is one of the least excusable of them all. C. C. Moore is not a monument of tact and good judgment. He is not a Solomon in wisdom, a Moses in meekness, nor a Chesterfield in expression. In plain English, he is capable of making a fool of himself in a greater variety of ways than any other freethought or radical editor in the country. At the same time, it is not for his faults, but for his virtues, that he is hated by the orthodox. His slashing exposures of religious hypocrisy have brought down on him the wrath of the powers that be. His prosecution, if successful, will be used as a lever to destroy other radical and free-spoken editors.

If Jesus of Nazareth is really a historical character, as I believe him to be, the best evidence indicates that he was the illegitimate son of a Roman soldier and a Jewish woman. This origin was not exalted enough to suit his ignorant followers. They could not understand that the unrestrained and spontaneous love of a natural man and woman furnishes a background of heredity, far better than a long line of royal ancestry. Hence the invention, a few centuries after his death, of a ghost union, with its attendant absurdities. Mr. Kidder's article on the "Virgin" Mary, in the Blue Grass Blade, simply ridicules the indefensible orthodox theory. The ridiculous charge of obscenity is a scarcely veiled attempt to prohibit the free discussion of religious dogmas. It is an effort to destroy liberty of conscience, and to pave the way for an American Inquisition.

Never mind Moore's personality; that is not the issue. Stand by him as the latest victim of bigotry and Comstockism. If a vigorous defence in this case can administer a deserved defeat to the reactionists, a point will be gained for free speech in this country. Save your complaints against Moore, until he is out of the trap. Liberty is more than a person; it is a principle. Let us defend it, wherever and whenever it is assailed. J. F. M.

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NOTES.

It is most disagreeable to harp on money matters; but so many of our comrades fail to realize the needs of a paper, that something must be said. Our expenses are heavy and constant; while our receipts are variable, and often small. An immense proportion of our subscribers are far in arrears. Surely fifty cents a year is a small sum, for the purpose of sustaining the paper, and aiding the Anarchist propaganda. A few comrades are doing more than their share; while others are doing absolutely nothing. We do not like to remove names from our list; but the number of those in arrears is now so large, that we shall be obliged soon to stop sending the paper to those who show no interest in receiving it. If you are among these, let us hear from you at once. If you can pay nothing now on account of poverty, at least send us a postal to assure us that you want the paper, and will pay for it when you are able.

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Comrade Holmes has been asked to prepare a history of the Anarchist movement in America, to be sent to the Paris Congress. This is a task for which he is eminently fitted, although the time is too short for an exhaustive production. Comrades able to supply useful material for this purpose will help by communicating with him at once. Address William Holmes, 1602 Humboldt St., Denver, Col. All reports having reference to the present condition of the movement should be sent to me, at the address of Free Society. By this division of labor, it is hoped that the American movement will be properly represented at the Congress. Will those named in last week's editorial, and others in different localities, be prompt in responding?

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Note Mr. Hamilton's article in this issue. He is one of the fair minded Socialists, and worthy of every courtesy. If we are to uphold our convictions, we cannot afford to ignore the arguments of honest opponents. Mr. Hamilton's article deserves a careful reply, from some comrade well versed in economics. Who volunteers? J. F. M.

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CURRENT NEWS.

This bulletin was received at the Navy Department early this morning, and was copied for distribution about 9 o'clock. Before it was given out, it was decided to make some change in the copy, the nature of which was not disclosed; and the above copy finally was given to the public.—Associated Press Dispatch.

The above, which the newspapers print as a matter of course, without comment, beautifully illustrates the disposition of the maladministration towards the American people. The news which comes through official channels is doctored, before being given out to the public. The people are supposed to rule in this country; but their "public servants" continue to dose them with lies, and expect thanks for it.

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The Supreme Court of California decides that injunctions are to be enforced only against workingmen. The officers of the Southern Pacific Railway have rights superior to those of ordinary citizens. A beautiful government, is it not, which shelters the bandit, and crushes his victim?

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Rome, July 18.—Pope Leo has addressed a letter to the Vicar Cardinal, in the course of which he says the sorrowful events in China, besides filling his soul with sadness on account of the spilling of so much Christian blood, inspire him with the deepest fear as to the situation of the Apostolic Vicars and the dangers to which Christians and missionaries are exposed in serious trials as well as sacrifice of lives. His Holiness therefore asks that all communicants pray that God inspire thoughts of concord and peace and that He will end destruction and massacres.—Press Dispatch.

Observe that his Holey-ness, like all of his class, regrets only the shedding of "Christian"—i. e. Catholic blood. The plea for "concord and peace" would come with better grace from some other source than the man who sent blessings to Spanish murderers, on their way to stamp out the breath of liberty. His Holey-ness has never raised his voice against the weak and defenceless peoples, robbed and slaughtered by "Christian" nations. His Holey-ness is a true exemplar of "Holey" Mother Church.

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The San Francisco Examiner offers a premium for abnormalities. In bestowing a special prize for the smallest foot in California, it uses its influence in behalf of the health-destroying physical ideals, against which dress reformers have so long protested. It is poor business for a metropolitan daily to indulge in.

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"Any old nomination," seems to be the motto of Rev. Silas C. Swallow. Failing to become the presidential candidate of the Prohibition Party, he has joined the movement for a United Christian Party, and become its nominee. This latest political monstrosity demands a full union of Church and State, and a theocratic regime, under which the last vestige of individual liberty would disappear forever. Its vote will doubtless be utterly insignificant; but its appearance is an ominous sign of the times.

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In Mansfield, O., a gang of ruffians tarred and feathered a so-called "divine" healer, and well-nigh carried out their intention of murdering him, because he failed to cure some of his patients. It is alleged that the citizens of the benighted town approve of this act of barbarism. Suppose this treatment were inflicted on every "regular" physician, whenever he loses a case. Methinks the ranks of the profession would become rapidly depleted.

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Thousands of American Christian Endeavorers in London engage in a sickening adulation of royalty, which brands them as miserable sycophants. How has Victoria Guelph merited their applause? But the fawning toadies who belie their Americanism are tickled to death at the thought of seeing a real, live queen, no matter though she be but the heartless figurhead of a heartless government.

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William Waldorf Astor has been effectively "walled-off" from English society; and there are none to grieve over his social collapse. A society headed by such a cad as the Prince of Wales is a place in which no decent man would want to find himself; and that even such an aggregate of snobbery could not stand the Astorian vulgarism, is a fitting quietus for the parasite who disgraces alike the land of his birth and that of his adoption.

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The Democrats of Idaho refuse to champion the cause of the workingman against military aggression. By their action, they make themselves parties to the Coeur d'Alene outrages, and to the attempt to stamp out the rights of labor. So the Bryanites and the Hannaites ever join hands, when it is a question of exploiting the working classes.

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The Boers are fighting pretty well for a "conquered" people. Their recent triumphs are partly due to their own bravery, and partly to the facts outlined in the following press dispatch:

This state of things is due, of course, to the incompetency of those in charge of the commissariat and of the infamous mismanagement of the medical department. The latter has been a national scandal for some months.

The answer of the "patriotic" press to these charges is much the same as was made in the United States to the revelations during the Spanish war. It consists simply of the exclamation, "Hurrah for the flag," and the statement that any one who complains of anything the War Office does must be a friend of Paul Kruger or a Frenchman in disguise.

The spirit of alleged "patriotism" prevents anything like reform. If any one objects to British soldiers being starved to death or to their dying off like flies because there are no doctors to attend to them, and no medicines for the doctors to administer if they are there, he is frowned upon and not invited to the Prince of Wales' garden parties.

Foolish, foolish people! How long will you continue to murder and be murdered at the beck of your rulers, who care a thousandfold less for your welfare than for that of their horses and dogs?

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The San Francisco Examiner continues to stir up race hatred against the Chinese, and to pander to the vilest passions of the ignorant elements of the city. If its counsels should cause an assault by rowdies on the peaceable Chinese of San Francisco, it would deserve a large measure of the responsibility.

Already its pet Ambrose Bierce, the notorious enemy of the workingman, advances the suggestion, while pretending to discountenance it. Fortunately the Chinese in this city are numerous enough to be able to defend themselves. In Chicago, three Chinamen drove away a hundred hoodlums. More power to all who resist invasion! J. F. M.

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A SOCIALIST'S VIEW.

I have been asked by the editor of Free Society to state my objections to the Anarchist theory of distribution. In doing this, I shall confine myself to a criticism of some statements which appeared in the Firebrand some years ago.

It must not be supposed however, that by my rejection of free consumption, I am committed to the advocacy of any other distributive scheme. One who affirms the impracticability of any particular plan of social regeneration is not bound to submit a better, even though he believes the present arrangements unjust and transitory. A mechanic may point out the defects of an invention, although he confesses himself unable to construct one which would serve the purpose.

In the article above mentioned, the writer, after

pointing out the unsoundness of the Marxist conception of value, states the true principle as follows: "The value of a commodity is a function of the quantity available, and will fall to zero when supply outruns demand, so far as to make the final increment of supply useless or not wanted."

This definition is entirely correct; and had Mr. Borland adhered to it throughout the article, he must have come to quite different conclusions. In the very next sentence, however, he says: "First allow the people to produce up to the limit of their needs; and let them retain their natural power to consume; and value at once goes glimmering." This certainly does not follow. In order that value may disappear, it is not only necessary that society shall produce up to the limits of its needs, but beyond them; for by the terms of the definition, there must be a "final increment of supply which is useless." In order to make this more apparent, let me state the law of value a little differently. The value of any single portion of a commodity is the value of the last portion added to the supply. If the last portion added be useless, it is clear that it will have no value; but if needed it will have *some* value; and so will any separate portion of the stock.

Under the capitalist system, there is an automatic check upon supply; no commodity will be produced which will not sell for more than its cost of production. The existence of such a check suggests a natural limit to production. To suppose that men will go on expending effort, after they have satisfied their desires, is to ignore a fundamental trait of human nature. If we are to have absolutely free consumption, the product must be in exess of demand. Under any other situation, the concept of value would remain an integral part of our mental make-up, and could not fail to bring forth its necessary consequences.

Even though we admit that men will voluntarily expend energy to obtain what is useless (which is at least doubtful), it would not be certain that it would result in direct injury to themselves. Man's desires are really unsatiable; as soon as one is appeased another springs into being; this last, too, is usually of a higher order than the first. Just in proportion to the time we consume in getting the objects of sensual desire, we lose the possibility of a higher kind of gratification. The time spent in procuring food and clothing is irrevocably gone, when we consume it unproductively, i. e. devote it to the accumulation of ordinary necessaries, we deprive ourselves of the possibility of obtaining some other things, which, if not indispensable, secure to the possessor a far higher form of pleasure than comes from the gratification of the mere brute instincts. And that happiness is the end of conduct, I suppose, will be admitted by every Anarchist.

But this is not all. Under capitalism, effective demand is limited by purchasing ability; and it often happens that articles are valueless, simply because people have not money enough to buy. The most terrible indictment which the Socialists and Anarchists bring against the the existing order of society is, that a large portion of the human is always on the verge of destitution because they have nothing to exchange for them. Admitting that free production will enormously augment the supply of commodities, it is scarcely to be doubted that there will be a similar increase in demand. Here we are confronted again by the statement of the law, that so long as these keep pace with each other, value remains as an economic fact. Who doubts that expansion of demand will occur, should call to mind some facts of the industrial evolution of the century, which, too, are continually upon the lips of Socialists and Anarchists. Notwithstanding the fact that the productive energy of the civilized nations has increased, within the last hundred years, we have found means to increase the consuming power in the same ratio. If it were not the case, our economic system would have broken down long ago.

Is not demand, however, always in excess of supply? And may we not expect this to be true until the human race has reached its limit of development? To say otherwise, it seems to me, is to deny the existence and possibility of progress. What else lead man to take up arms, if not the pressure of want—constant, insisting clamoring to be appeased? What else urged him forward through the weary, toilsome march of the centuries? If he is today "the Alps and Andes of the living world," looking down upon the rest of animal creation from a height of almost inaccessible glory, is it not because he was never content; because he lives ever under the thraldom of desire?

Socialists and Anarchists have made too little of the Malthusian doctrine, of eontinual pressure of population against the means of subsistence. While Malthus tried to give precision to things which are indeterminate, his theory is true in its essentials; and whoever proposes a change in methods of distribution, must take it into consideration.

If, then, demand must, necessarily, always outrun supply, it seems certain that the notion of value will always attach to economical goods, and influence our system of exchange. We shall recognize this the more clearly, if we keep firmly in mind that value is purely subjective in its origin, and that the system of exchange merely *realizes* these ideas.

Value is not a historic-legal category, but an economic one. So long as material goods are necessary to our welfare, we must exchange them according to our estimates of their proportional utility to ourselves.

The only possible alternative is a regulated distribution by a supreme authority.

FRANKLIN STRAWN HAMILTON.

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DISCORDS.

"What is the difference between Socialism and Anarchy?" What is the difference between ballot and bullet—between murder and mercy?—between love and lust?—between Hell and Heaven?—What is the difference, we reiterate, between these opposites? Answer, and you have the reply to your own query.

Socialism is brotherhood. It is universal affinity and fellowship. Without it there can be no harmony, no love, no fellowship,—nothing but eternal selfishness, inexorable greed and lasting poverty. The Anarchist kills, the Socialist cures. The one mars, the other makes, and the Socialist is the reformer of Anarchy. —Freemen's Labor Journal.

The editor of a labor organ ought to know better, than to display such gross ignorance. If he had the most elementary idea of the real teachings of Anarchy, he would not make such a fool of himself. The workmen are sufficiently deluded by the lies of the capitalist press, and ought to meet with common intelligence in the columns of a paper specially devoted to their interests.

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The Co-operator and Freedom, organs respectively of the communities at Burley and at Equality, reprint and endorse the Coming Nation article on why people leave colonies. It is curious that they all find majority rule to be the principal ground of dissatisfaction; but none of them ever seem to realize that the fault is at all with their fetich.

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John D. Rockefeller was interviewed the other day in London, and delivered himself as follows:

"I think good times are ahead in America—solid and good. With every presidential election our system of government grows more strong and wiser. Our people benefit by it. We are very strong and always hopeful."

All this is doubtless very true, from the Rockefeller standpoint; but what a mockery to the workingman, who is daily robbed of the fruits of his labor, that thieves like Rockefeller may remain "very strong and always hopeful!" J. F. M.

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MILITANT CHRISTIANITY.

J. F. M. says it is curious that Buddhism and Confucianism can dwell side by side in harmony, but the missionaries of the Prince of Peace always contrive to stir up wars by getting persecuted.

It isn't so surprising if one will look for the reasons. Christianity is new in China. China hates novelties. Buddhism was objected to when it was new. To this day Buddhism is legally prohibited in China, but the law is a dead letter.

Then the monotheistic religions are exclusive. A man can be at the same time a good Buddhist, a good Taoist and a good Confucian; and almost all Chinese, except the Mohammedans, are. But one cannot be a good Christian or Mohammedan and at the same time hold any other religion. Consequently Christianity and Mohammedanism are always in hot water, and are usually either persecuted or persecuting where there is not enough civilization to prevent persecution. Mohammedanism has long been strongly established in China, but remains a perpetual storm center.

Now, since J. F. M. is forever proclaiming the falsity of the leading religion of his country, he cannot consistently say that a religion which says to the superstitions of Taoism "You are false" is therefore worse than one which says to these superstitions "I am right, but you may be right too." Peace that is to be had by acquiescing in lies doesn't pay. STEVEN T. BYINGTON.

COMMENT.

The question is not whether the monotheistic religions are exclusive, but whether they are intolerant. The Christian may believe the Taoist to be in error; but that is no reason for insulting him, and meddling with his private affairs. If Christians would mind their own business, they would not be perpetually getting themselves and their fellow-countrymen into trouble.

It is not a fact that I am "forever proclaiming the falsity of the leading religion" of the United States. I criticize the Church as an authoritarian institution, because it is eternally antagonizing the liberties of the people. Religion is a private affair. If a man is a consistent champion of absolute freedom for human beings, I do not care whether he believes in one, three, or fifty gods, or in none at all. But when religion is made the pretext for interference with private affairs, and the bulwark of authority, I shall fight the ecclesiastical organizations that represent it. If we were told that this is a Spiritualist, Theosophist, or Atheist country; if the special text-books of one of these doctrines were read in the public schools as sacred and inspired; if their property were exempt from taxation, while the rest of us had to pay extra to support their parasitic institutions; if teachers of these doctrines were supported in public institutions at public expense, despite the protests of non-believers who protested against being robbed; if blasphemy laws were enacted against those who opposed these doctrines; if the testimony of witnesses could be impeached on account of their disbelief; if it should be made a crime to seek harmless recreation or to perform labor on a certain day of the week; if oaths in forms prescribed by these doctrines were required on multitudes of occasions; if fasts and feasts in the name of these doctrines were officially proclaimed by the executive heads of State and nation; if the enactment or modification of marriage and other laws were constantly demanded in accordance with the special tenets of these creeds; if powerful movements by the followers of these doctrines were constantly on foot to have the Constitution of the United States officially pronounce itself on the side of one of them, then I should be found "forever proclaiming" that doctrines so upheld were hurtful to the freedom of the people. Perhaps Comrade Byington would differ. J. F. M.

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Literature.

The Custom of Barter. By Henry Western Miller. Kansas City, Mo. Burds & Fletcher Printing Co. Price 50 cents.

This is a pretentious work, but so incoherent as to be of little real value. It rings the changes on a few catchwords, and is full of platitudinous generalities. Typographical errors are disagreeably common throughout its pages. There are, however, some useful facts brought out, with reference to money monopoly.

* * *

The Civil War in France. By Karl Marx. Translated by E. Belfort Bax. The International Publishing Co., New York, N. Y. Price 25 cents.

This is an English version of Karl Marx's report on the Paris Commune to the General Council of the International. In nearly thirty years, the interest in this great proletarian movement has never abated. Its significance grows clearer, as the years go on. The account of Marx, while briefer than the standard works on the subject, is clear, vivid, and comprehensive. It will be advisable for all radicals to procure the volume. J. F. M.

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In San Francisco.

A social and ball will be held in Turk St. Temple, 117 Turk St., Saturday, Sept. 15, at 8 P. M., the proceeds to be devoted to Free Society. Tickets, 25 cents, to be had from Comrade R. Rieger, 1705 Market St. Ladies admitted free.

◆ ◆ ◆

The People's Lecture Association has been formed in this city, to furnish a free platform for the discussion of all progressive questions. There has long been need of such a society; and it deserves to be well supported. It will meet in Scottish Hall, 107 Larkin St., on Sunday evenings. This Sunday, July 29, Dr. J. L. York will speak on "Evolution," and James F. Morton, Jr. on "Expansion," with special reference to the Chinese question. It is hoped that this initial meeting will be well attended.

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The number printed on the wrapper of your paper shows that your subscription has been paid up to that number.

To Berkeley Comrades.

I volunteer to arrange and forward the information desired about us for the Paris Congress, if you will furnish the facts. Voltairine de Cleyre tells what is wanted in Free Society of July 22.

It would give me pleasure for all of the comrades who can to call on me; but those who cannot do so, will kindly write without delay. VIROQUA DANIELS.

1636 Delaware St., Berkeley, Calif.

"THE SANCTIFIED MEANS."

It was in the trenches:—

"Open your mouths," cried the captain. The soldiers opened their mouths.

"Lie," said the captain. The soldiers said, one to another: "The captain is certainly drunk." The captain frowned: "They won't follow instructions," said he.

"Hands in pockets," shouted the captain. The soldiers put their hands into pockets.

"Steal," shouted the captain. The soldiers said one to another, "The captain is certainly crazy." The captain stormed. "They don't obey their orders," said he.

"Present arms," shouted the captain. The soldiers raised their rifles.

"Murder," said the captain. The men fired and murdered some of their brethern. "Ah," said the soldiers, "the captain gives the right orders now." The captain laughed. "They do their duty," said he.

The soldiers said: "We lie for ourselves; we steal for our families; but we murder for the government."—Bolton Hall. Justice, Wilmington, Del.

HERE AND THERE.

Tucker had never at any time in the existence of the Tucker Co. received $60 per week. The stipulation being $30 per week and $30 in company stock. Tucker was not inconsistent; he did not receive this $60, and assuredly not in connection with Liberty. The company was organized for the publication of pamphlets—not necessarily on any radical line.

* * *

Anarchism is not a settled creed or philosophy. The columns of any Anarchist paper should be devoted to argument, pro and con, with the best possible expressions and fairness. The editors may not be infallible; and to tacitly forbid differentiation, is to encourage dogmatism.

* * *

As long as there are radicals who like "mental pie," and who feel they sacrifice nothing in the eating thereof, let them have it. Addis would gain nothing by riding outside of the cars. So long as the class exists that thinks such such sacrifices are coupled with ignorance, I consider it the height of folly to give them any chance to scorn us.

* * *

Morton's strong card lies in the fact that at all times and under all conditions he is a gentleman. Were he not, or less so, he could not have spoken in the Broadway Temple or Bethany Baptist Church. A man, to be a radical, need not be so intensely natural, as to cause discords. This may sound like crawfishing; but as yet I never found the best intellectual ideas successfully propagated under adverse circumstances.

I should like to have Morton give us his views on the lawyer question. From him it will be fair and unprejudiced. Having dabbled in law, he certainly will know whether it affected his Anarchism.

* * *

We are too prone to hero-worship—to sentimentality, which leads us astray; even I who have been called by one of our foremost women, "the logic loving plumbliner," have a "hero" down my pocket somewhere, which simply for the sake of self-discipline I won't disclose.

Discipline is good—it makes us logical, even though it callous our emotions,—they are weeds that need cutting anyhow.

* * *

Pentecost says "love yourself in another." Can't be did, Hugh. We can love ourself to a point where loving another will be the outcome of a generous, wholesome and fair self-realization. He who loves another more than he does self, is sowing the seed for slavery. All love is slavery, even though it be voluntary; for it arises from a dominance of of emotion which enthralls us usually to inevitable pain. Now get me!

Denver, Colo. BERT BRUKK.

CHORDS.

The problems of the twentieth century are those of the social liberation of the race. The nineteenth cenury did much to do away with chattel slavery. Except in a few inaccessible places in Africa, and in McKinley's "crown colonies" of the Sulu group, men, women and children are not bought and sold. Of the civilized nations of the world, the United States is the only one whose flag protects and sanctions the slavery of the auction block.—The Social Forum.

"A beneficent government has been provided for Porto Rico", quoth McKinley. Yet, strange to say, the people of that unhappy little isle are pleading for the misrule of Spain again, which was far more "beneficent" than the plundering tariff and other evils, imposed upon them by the Hannarchists in Congress, with the approval of William McKinley, who regards it as his "plain duty" to defy the Constitution, and break his most solemn pledges, whenever Hanna so commands.—San Francisco Star.

This Indian Relief Fund literature should be squelched if possible by Mr. Hanna. It is as good campaign talk for "the other side" as the other side need desire. This country already supplements England in imperialistic tendencies. Our colonies will soon succeed hers in the conditions of famine and disease. Already the vices our government has introduced far exceed all the virtues it will ever be able to inspire.—Seattle Mail and Herald.

This is just as good a time as any for the people to ascertain whether injunctions should be labeled, "Applicable, except to the Southern Pacific Company." If this is the law, it should be known.—San Francisco Examiner.

A workingman ought to live on a dollar a week—provided he don't care to live long.—Social Democratic Herald.

The Letter-Box.

A. L. W., Fort Collins, Col.—The paragraph was crowded out by mistake, and has now "gone the way of all the earth." The argument, however, was complete without it; and a heavy penance has been laid on the printer. He will never do so again.

J. A. B., Eveleth, Minn.—Controversy is unavoidable in a radical paper; but we are doing our best to reduce the personal element to a minimum.

W. N. S., Los Angeles, Cal.—According to your argument, the aims of Russia and England are identical, because both oppose each other. Socialists, Single Taxers, and Anarchists are all trying to break down the present system of commercial injustice; but their methods are radically different; and one cannot be a step toward the other, except in the sense that its failnre may prove that the other method is preferable.

H. C. H., Aurora, Ill.—Free Society will never be refused to any comrade too poor to pay for it, if he lets us know the facts, and shows that he holds his interest in the movement.

W. J. G., Colorado Springs, Col.—You will see such quotations as you mention in Free Society, from time to time; but the important thing is to lead people to think for themselves, and to accept a principle because it is true, not because some great man has endorsed it.

J. F. M.

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D. B. Hill says that a president is something like a sausage—better if you don't see him made. Mr. Hill ought to know something of the ingredients that go to making presidents, and his opinion is worth taking.—The Labor World.

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